CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

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Miscellaneous Extracts.

SUPPOSED CALVINISTIC TEXTS EXPLAINED.

(Concluded from page 177.)

The third text is Jeremiah xxii. 9. *The heart is deceitful above all things, and desperately wicked; who can know it?* The deceitfulness of the human heart has been a theme for the moralists of every age, and every belief.—No one doubts that the heart is deceitful. The question is, whether it be totally depraved.—Now it is almost impossible that such a construction of the text could be better guarded against, than it is by the connexion of this passage with what precedes and follows it. In the verses which precede it, men are exhorted to put their trust in the Lord, and not to trust in man; and the reason is given, which is, that man's heart is deceitful and treacherous, and consequently not to be depended upon. It was not meant to intimate that all hearts were equally deceitful, but simply to assert as a general truth, that man was fickle and sinful, and apt to betray his trust, while, on the contrary, the Lord was faithfulness itself, and would never desert those who relied on him. "Blessed is the man that trusteth in the Lord, and whose hope the Lord is." If we turn to the verse immediately following the text, we shall find another guard against misinterpretation, which ought to have proved effectual. "I the Lord search the heart, I try the reins, even to give every man *according to his ways*, and according to *the fruit of his doings*." Here is a doctrine most plainly unfolded, which is wholly opposed to that of total depravity, and which is expressly denied by all true Calvinists—the doctrine of man's natural power to do good, and obey the will of his Maker. We are to be judged *according to the fruit of our doings*—not strictly, to be sure, for then who could stand?—but still, with allowances, according to the fruit of our doings, according to our works. This sentiment takes it for granted that we are able to perform good works; and, of course, contradicts the supposition of total depravity, which is founded by some on the above text.

The fourth text, and the last which we propose to examine, is a part of Ephesians ii. 3. *And were by nature the children of wrath, even as others.* The design of this passage, and of the whole of the context, is to impress on the minds of the Ephesian converts the incalculable advantages of the religion which they had embraced. Before the promulgation of the gospel, the state of all men, whether Jews or Gentiles, was a state of ignorance and darkness. All were *the children of wrath*; that is to say, being destitute of the precepts and sanctions of Christianity, they were in an exceedingly sinful condition, and liable to those punishments which God has annexed to a sinful life. But the new dispensation proposed a code of laws, and offered a system of motives, the direct and inevitable tendency of which was to enlighten, to persuade, to convert, and to save; and from children of wrath, to make men children of glory, and heirs of immortality. This is not what the orthodox are fond of calling "a forced gloss." It is borne out by an authority which even they will not think of questioning, the authority of this same epistle. In the first chapter, St. Paul evidently speaks of the Gospel as addressing itself to the understanding, and by that means influencing the conduct, and consequently the moral and spiritual condition. "The eyes of your understanding being enlightened, that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints." The phrase "by nature," in the text, does not strictly mean by birth, but rather by situation, by condition, or circumstance. It implies an unenlightened, in opposition to an enlightened state; a former way of life, as distinguished from a subsequent and better directed one. This meaning is given to the original word *phusei*, by many of the best commentators and critics. Schleusner, in his Lexicon, under the word *phusis*, quotes this text with the following observation. Significat autem *phusis* hoc loco, ut omnis orationis series quemque docet, *statum et conditionem eorum, qui nondum emendati et meliora edocti sunt per religionem christianam.* "The word *phusis*, in this place, signifies, as the whole context indicates, *the state and condition of those who have not yet been improved and reformed by the Christian religion.*" The meaning of St. Paul in the text evidently is, that both he and the Ephesian converts, before their knowledge and reception of Christianity, were in a fatal state of ignorance and error, together with the rest of the world.

We have now gone through an examination of the chief passages of scripture, which are alleged in support of the doctrine of total depravity. We believe that the spirit of our remarks may be applied to the explanation of all the rest. There are three facts with regard to texts of this description, which must always be borne in mind as principles of interpretation. The first is, that many of them refer to particular generations, or classes of men, and not to all mankind. The second is, that an assertion of great and lamentable wickedness, is quite a different thing from an affirmation of innate and total corruption. And the third is, that such a great and remarkable change, as that from Judaism or Heathenism to the religion of Christ, may well be termed a regeneration, or a quickening from death unto life, without having recourse to such an irrational and unscriptural doctrine as that of total depravity, to prove the justice and force of the phraseology.

SMOOTH PREACHING.

"Prophesy not unto us right things; speak unto us smooth things, prophesy deceits."—Isaiah xxx. 10.

(Continued from page 177.)

Secondly, Those views of religion recommend themselves the best to the corrupt and depraved heart of man, which supply him with the best excuses and apologies for his defects and sins. For this reason it is, that men like to hear their vices referred to a depravity innate and not acquired; as it is only for the consequences of that depravity, which they themselves have acquired, that they do or can fell themselves responsible. They like to hear their want of holiness spoken of as the result of a natural incapacity, rather than of any fault or neglect of their own; because there can be no remorse, except with the consciousness that a different course might have been pursued.—They like, especially, to be told, that they can do nothing to procure their salvation, or even to prepare themselves for it; as this furnishes them with a sufficient excuse for not even attempting it. Abuse a man's nature, and you merely shift the blame of what he does upon the Author of his nature. Tell a man that he inherits from Adam a corrupt nature, and you merely furnish to his hands the very thing he wants—an apology for being as corrupt as he is. Tell a man, that, do what he may, he cannot alter the decrees of heaven; that if he is one of the elect, he will be saved, and that if he is not one of the elect, he will be damned; and that his own exertions, one way or the other, will not weigh the weight of a feather in the balance; tell him this, preach it as a doctrine to be believed and *practised*, and we defy human ingenuity to invent a system better adapted to reconcile the sinner to himself and lull his conscience asleep. Nothing can afford him a fairer plea for not even attempting a reformation, or encourage him with a better hope, should he persist in his vicious courses.—If, therefore, neither truth, nor usefulness were an object with us, if our only object were to please the corrupt and depraved heart of man, we should immediately become the loudest and warmest advocates of those doctrines, which teach man's native depravity, and his inability to do any thing for himself. We do not mean, that these doctrines are often preached with this view, but that they are likely to have this effect; for they supply the sinner with plausible excuses, and apologies, and extenuations for his guilt, of which mankind are far too ingenious in the work of self-exculpation, not to take advantage.

Thirdly, Those views of religion are most acceptable to the corrupt and depraved heart of man, which present some substitute for personal holiness as the means of salvation. Vicious persons will, of course, like those preachers best, who insist the most on imputed righteousness, and justification by faith without virtue, and who place the greatest dependence on ritual observances; and, indeed, we may say of men in general, that they prefer any thing to plain, practical religion. They are willing to pray, and fast, and confess, if this will answer instead. They are willing to be judged "in meat, or drink, or in respect of an holy day, or of the sabbath days." They are willing to believe *what* you please, and *as much* as you please, if mere believing will do. They are also willing to submit their feelings and passions to be acted on and wrought up to any pitch, even to pass through the fiery furnace of a great religious excitement, if this be thought necessary to purify their souls. In short, they are willing to submit to any thing, that shall come to them as a *substitute* for plain, practical religion—to any thing that shall relieve them from the difficult and endless task of establishing and preserving an upright character. They are willing to hear any thing but their moral duties, any thing, but plain *moral preaching*. Moral preaching is their abomination. They want something more spiritual and evangelical they *say*; by which they *mean*, something that shall excite the passions without disturbing the conscience; something that shall stir the feelings strongly, without imparting a single principle of action, or bearing in a single point on the duties of life. This is the sort of preaching which the whole world hungers and thirsts after. Who then can wonder at the popularity of those preachers, who dwell most on imputed righteousness, and on justification by faith without the moral virtues, and who lay the greatest stress on the benefit of ordinances, and on violent religious excitements? Do they not choose for their principal topics those very doctrines, which are most agreeable and indulgent to the depraved heart of man?

APHORISM.

I count it true Sacrilege to take from God to give to the Creature; yet look at it as dishonouring God, to nullify and make base his Works, and to think that he made a sorry, worthless Piece, fit for no use, when he made *Man*.

MR. CLINTON'S ADDRESS.

The following extracts are a part of the Address of the Hon. DE WITT CLINTON, at the annual meeting of the American Bible Society.

When I had the satisfaction to attend, some years since, an anniversary meeting of this society, it was honoured, I believe for the last time, by the presence of its venerable president who has been since numbered among the illustrious dead. His mortal remains are mouldering in the grave; but it is humbly hoped that his immortal spirit is in heaven, enjoying the rewards of a well spent life, the communion of saints and angels, and the smiles of the Almighty Father of the universe. His worthy successor is, I learn with deep regret, disabled by bodily infirmity from attending in his place, but he has favoured us with an emanation from his highly gifted mind. Like his predecessor, he was a statesman of the revolution, and has rendered important services to the Republic. After a life devoted to patriotism, illuminated by talents, and distinguished for independence and integrity, he has dedicated his setting sun to the diffusion of the light of the Gospel, and has given all the weight of his elevated character to the support of an institution, which embraces within its purview the highest interests of the human race. He too, will, in the course of nature, follow, ere long, his distinguished predecessor.—Let us render him when living, the honours due to his high office in this institution—to his exalted merit—to the purity of his private, and the usefulness of his public life: And under this impression, I have the honour to propose the following resolution:

"*Resolved*—That the thanks of the Society be given to the President, for the address with which he has favoured the Society on the present occasion, and for the lively interest which he manifests in its prosperity and success."

On this occasion, and as intimately connected with this subject, I shall endeavour, with great diffidence, to illustrate the principles, enforce the objects, and elucidate the merits of associations established for diffusing the Holy Scriptures. If it be admitted that the Bible is a revelation from God, intended for the benefit of man in this world, and for his happiness in a future state, it follows, as an inevitable corollary, that its extensive circulation is a duty of the most imperative nature, and an interest of the highest character. However the various members of the christian community may differ about doctrine or discipline, they must all, notwithstanding, recognize the divine origin, and the sacred character of the Bible; like the radii of a circle, they must all emanate from a common centre, and all terminate in the same periphery.

As this place is neutral ground, on which all the contending sects of Christendom may assemble in peace, for the purpose of diffusing with pious zeal the knowledge of the Holy Scriptures, and of promoting, with concentrated effort, the great cause of religion, how deeply is it to be regretted, that different views should be taken of this subject, and that controversy should be excited as to the dispensation of the highest charity. For alas! It has been contended that the Revelation of God to man should be modified or restrained by human agency. While this opposition proceeds from quarters entitled to the highest respect, and is enforced by the most ingenious appeals to sectarian feeling, to the passions and the imagination, it is our incumbent duty to resist all attempts to intercept the light of heaven from striking the earth. In maintaining the pre-eminent merits of Bible Societies, let us not, however, lose sight of that charity which is the brightest ornament of the Christian character; and let us not mingle acrimonious imputations, in our vindication of a great and glorious cause. The citadel of benevolence and Christian charity may be defended without the use of poisoned weapons, and we may refute the arguments, without impeaching the motives, or wounding the feelings of our opponents. And let it be indelibly impressed on our minds, that the errors of wise men are, at least, entitled to sympathy, and that even the obliquities of good men incline towards heaven.

Whatever glosses may be thrown on this subject, and whatever disguises may be adopted, it is obvious that the opposition must finally entrench itself in the obsolete, exploded doctrine of the danger of illuminating mankind. And no person can take this ground without entertaining erroneous views of the fabric of human society and of the high destinies of religion. In its full latitude and unqualified extent, it compels us to consider the ruler every thing, and the people nothing, and to substitute the exposition of the priest for the will of the Deity.—As ignorance is the patron of error and the enemy of truth, the diffusion of knowledge is friendly to the propagation of religion and the ascendency of good government. If it teach man his rights, it also teaches him his duties.—"Truth and goodness," said an illustrious philosopher, "differ but as the seal and the print, for truth prints goodness, and they be the clouds of error which descend in the storms of passions and perturbations."

To deny the full benefit of the scriptures, in the most unlimited and unsophisticated shape, to all the family of mankind, is to assume the ground of our incapacity for the full reception of the revealed will of heaven; and the whole assumption is predicated on the most untenable premises. If the Almighty, in the plenitude of his goodness, has graciously condescended to promulgate his will to the human race, we cannot deny our capacity to understand the revelation without charging Divine Providence with a useless dispensation. And, if we take refuge in the pale of sectarian pretensions, and insist that the light of the Gospel shall only reach us through the refracting medium of human illustration, is not this a virtual abandonment of the controversy? The Deity, in declaring his will, announced that man was able receive, and ought to enjoy the full benefit of the revelation. And in contending that it must be conveyed in an exclusive channel, or only through certain selected organs, we fully concede that human nature may be rendered a fit depository as well as channel of divine truth. And, to borrow the language of a great philosopher, "to say that a blind custom of obedience should be a surer obligation than duty taught and understood, is to affirm that a blind man may tread surer by a guide, than a seeing man can by a light." Within this narrow compass is comprised the whole philosophy of the debate.

I belive that it is now generally understood, that human reason cannot in itself furnish certain demonstration of a future state. The aspirations of the soul after immortality—the general impressions of mankind—the constitution of the human mind—and the benign attributes of the Deity render it highly probable, that our existence is not bounded by the narrow limits of this world. But it is well known that every link in this concatenation of reasoning, every circumstance in this enumeration of considerations, has been assailed with no inconsiderable force. And it must be admitted that the highest efforts of the human mind, have been unable to afford suitable and distinct views of our mode of existence in a future state.—Even the end of our creation has been the subject of doubt and debate: and the powers of philosophy, the fictions of mythology, and the subtleties of metaphysics, have been unsuccessfully employed in dispelling the clouds and darkness that rested for ages over the destinies of mankind. Some have supposed, that this world was created to punish man for the sins committed in a pre-existent state. Others have imagined, that it sprung from a fortuitous concourse of atoms, or an infinite series of causes, and that man is the creature of chance, has no fixed destination, and will experience the fate of other organic matter. Some have considered him as created to afford amusement to superior beings, and to be "the standing jest of heaven;" while others have contended that his existence is essential to complete the series of created substances, and to supply a neccessary link in the chain of being.

If the end and aim of our being in this world have appeared so obscure to the benighted vision of human reason, what may we not expect from its views of a future state? The most sublime flights of poetry, and the most profound elaborations of philosophy, have altogether failed in furnishing luminous, distinct, and cheering prospects of immortality. The most alluring views of heaven were entirely derived from the earth; and the final allotment of the virtuous, was only a transit from this world to a material paradise:—

> Some safer world in depth of woods embraced,
> Some happier island in the wat'ry waste.

In the bowers of bliss; in the gardens of delight; in the fields of Elysium; in the seats of the illustrious and beatified dead, there was always a retrospective longing, lingering look, at the superior fascinations of this world. The great epic bard of Rome, after he had exhausted the powers of his creative mind, in describing the delights of the Elysian Fields, asserts the return of the souls of the departed of this world, in order to reanimate other bodies. And the father of heroic poetry, "whose magic muse soared to the topmost heaven of grandeur," describes his heroes as dissatisfied with their portion in the regions of blessedness. When Ulysses congratulates Achilles on his supremacy over the mighty dead, the latter indignantly exclaims, that he would rather be a servile hind, and eat the bread of poverty on earth, than exercise authority over all the Shades.

Whole nations were ignorant of a future state; and others had but feeble glimmerings of light on the subject. The ancient philosophers were divided in their views. Many of them utterly discredited, and some openly ridiculed an hereafter. The consequences of this state of things were in every respect most deplorable: they were felt in every vein and artery of social combination, and in every aspect and conformation of conduct and character.—The ancients, who disbelieved in a future state, were utterly unable to account for the moral phenomena of this world. When they considered the events and vicissitudes of life—when they beheld the accumulation of laurels on the brow of the tyrant, the oppressor rolling in affluence, and the murderer defying punishment—When they perceived the wise and the virtuous shrouded in obscurity and overwhelmed with calamity: When they saw Cato driven to suicide, Socrates to hemlock, an Aristides in exile; and heard the dying Brutus exclaim, that virtue was an empty name—in what a dreadful

position did they stand? A knowledge of a future world would have elucidated all incongruities, solved all doubts, dispelled all darkness.—They sometimes, indeed, endeavoured to vindicate the ways of God to man, by alleging that in this sublunary state virtue was its own reward; that vice was attended by an appropriate punishment, and that man's enormities were at least visited on his posterity; and when forced from the full extent of their positions by the the testimony of daily experience, they took refuge in atheism, or inculcated that the Deity had no agency in the concerns of this world, or adopted the system of polytheism, and believed in

> Gods partial, changeful, passionate, unjust,
> Whose attributes were rage, revenge, or lust.

In this state of moral darkness, Jesus Christ appeared, pointing out the way to heaven, and shedding light over the world. What was before uncertain he rendered certain: for, to adopt the words of the great apostle, "he hath abolished death, and hath brought life and immortality to light through the Gospel." And herein consists a characteristic feature, and a peculiar excellence of the Christian dispensation. It lifted the veil which concealed futurity from view, and that seperated time from eternity; and it afforded clear demonstration of the life to come. All doubts on this subject have vanished, for a belief in the Christian religion is utterly incompatible with a disbelief of a future state. Christianity not only ascertains its existence but points out our destinies in it. Instead of the sensual enjoyments of a Mahometan Paradise—instead of the Elysian Fields of Pagan superstition, or the transmigration of the Metempsychosis, "our minds are lifted up from the dungeon of the body to the enjoyment of the divine essence of the Almighty," and we are endowed with

> Perfections absolute, graces divine,
> And amplitude of mind to greatest deeds.

(*To be concluded next week.*)

EXTRACT FROM MARMONTEL.

——"Leave this charitable, this beneficent and peaceful religion its true character, I dare assert," replied I, "that incredulity itself will not dare to attack it, and that impiety will be silent before it. 'Tis not its pure tenets, nor its morality, nor even its mysteries, that raise it enemies. 'Tis the violent and fanatic opinions with which a dark theology has mixed its doctrines; these are what make honest men rebel. Let it be disengaged from this mixture; let it be purified; let it be brought back to its primitive sanctity; then will those who attack it be the public enemies of the wretched it consoles, of the oppressed it relieves, and of the feeble it supports."

"Say what you will," replied the bishop, "its doctrine is stedfast; the edifice is cemented; and we will never suffer a single stone to of it to be displaced." I reminded him "that the art of mining was carried to great perfection; that, with a little powder, very high and very solid towers had been completely overthrown, and even the hardest rocks blown in pieces. But heaven forbid," added I, "that I should wish my presage to be accomplished; I love sincerely, I revere, from the bottom of my heart, this consoling religion; but, if ever it dies among us, theological fanaticism will alone be the cause of its death; fanaticism alone will have struck the mortal blow."

"If you love religion," insisted he, "why join with those who meditate its ruin?"—"I only join with those," answered I, "who love it as I do, and who desire that it should show itself, such as heaven gave it, pure, simple, and unspotted."

Christian Register.

BOSTON, FRIDAY EVENING, JUNE 27, 1823.

Church-of-England Missions in India.

The founder of the missions of the established English Church in India was the Rev. David Brown. He is represented as remarkably unambitious and guileless, and entirely and ardently devoted to the undertaking. He died a martyr to his zeal in the cause of missions and of the Bible Society.

Mr. Brown was followed by the Rev. Henry Martyn, a man of an uncommonly simple and ingenuous spirit, and, considering his years, a highly respectable scholar. "With the vivacity of youth," says his biographer, "he combined the wisdom of age. He had science without its slowness and incumbrances, and unimpeded and uninflated by vanity. His religion, though reared in the Establishment, was of a liberality quite catholic: he saw the comparative insignificance of modes; he loved the lover of Christ under whatever mode such a man might worship."

Dr. Buchanan, another of the English missionaries in India, is considered as having done as much or more for the general interests of those missions, than any one who has laboured in them.

Dr. Buchanan was succeeded by Bishop Middleton, whose acceptance of the charge of those missions, from his high standing, and his reputation for sound learning, gave them that respectability and that political consequence which they had not before attained. The Bishop endeavoured to convince the English public, that the establishment of missions, instead of being justly considered a dangerous project, was the very thing that would most secure their safety in their possessions.

Marine Bible Societies.

Societies have been formed in various parts of the country, within a few years, for the particular purpose of promoting the circulation of the Bible among seamen. The business of these societies seems generally to have been carried on with great activity, and much good has undoubtedly resulted from their establishment. It seems to us, however, not perfectly judicious to form a society of this description in any place, where a bible society is already formed. The tendency of such a course is, by dividing, to weaken the strength of those friendly to the circulation of the Bible. This is manifest from the late Report of the Bible Society of Salem and vicinity, in which the establishment of a Marine Bible Society in that neighbourhood is mentioned as an important cause of the decrease of the subscriptions to the Bible Society previously established. The leading principle of these associations is that we can act and operate more efficiently in concert than individually; and as there is no danger of these societies' becoming unwieldy by the increase of numbers, it seems desirable that the efforts of all in a particular village or neighbourhood, should be united.

Wherever it is desirable that a Marine Bible Society should exist, let the constitution of the society which already exists there, (if there be one) be so far modified as to embrace the objects of a Marine Bible Society. In this way all the intended good may be accomplished, without the ill effect, which arises from the formation of a new society, of lessening the number, and thus discouraging the efforts of the patrons of a Bible Society already established.

Wherever there are two Bible Societies established in a place, it seems to us worthy of consideration, whether the objects and interests of both would not be promoted by a union.

We have been led to make these remarks by noticing the following paragraph in the Boston Recorder of the 21st inst.

"Rev. Mr. Smith, of Penzance, Eng. recommends that the New York Marine Bible Society assume a more national character, and lay aside its local name. 'Make it *American*,' says he, 'and every American will feel that it is *his* society, and demands his aid."

There is no doubt of the benevolent intention of the author of the above suggestion; but it seems to us not only entirely unnecessary, but extremely injudicious and childish to have two national societies, whose objects and plans are precisely the same, except as regards the particular class of people, on whom they are to operate. It seems to us, that all the objects of a distinct society may be accomplished by the appointment in each society of a committee, whose particular duty it shall be to promote the circulation of the Bible among Seamen. The objects of our Marine Bible Societies are in the highest degree commendable, and we should be far from suggesting any thing which would in the least diminish their power to accomplish these objects.

Intemperance.

We are told in the Hartford Times of the 24th inst. that Charles Forest, living near Salem, N. J. lately murdered his daughter in a drunken fit, and severely beat his wife, because they hid his rum jug.

Instances in many respects like this, though not altogether so shocking, are daily occurring in all parts of our country, and yet our magistrates and legislators, for the most part, do nothing towards the prevention of this growing and most afflicting evil. The cheapness of liquor, and the numerous licenses for selling it, (many of them to men without any self-command or independence, if not without principle,) render it so easy to be obtained, that every one who wishes it can and will obtain it. Our retailers of this hateful commodity, when requested to forbear furnishing it to particular individuals, use the miserable and unprincipled excuse, that if not furnished by them it will be by others, and they may as well have their share of the gain!

We call this an *unprincipled* excuse; but perhaps this is too harsh, for though it undoubtedly proceeds, in many instances, from want of principle, yet we hope and believe, that in very many instances, it is made *thoughtlessly* by men of the best intentions, who are only wanting in fortitude and a proper attention to the responsibleness of their situation. It seems to us, that much might be done in lessening this greatest pest of our land, by those on whom it depends to grant licenses for vending liquor. The licenses, especially in our cities and villages, are much too numerous; and we scruple not to say are in many instances granted to men who habitually and knowingly transgress the rules under which they are granted. It is indeed an undesirable office to tell a neighbour, that he has drunk enough. But the man who is not prepared to do his duty in such an emergency, should not ask for a license, for he is unfit to be trusted with one.

There are many who take their repeated glasses at a soda shop or a tavern, who would be ashamed to drink at home, before their families. Much of the evil might therefore be prevented by curtailing the number of licenses, and hence lessening the facilities of indulgence.—And much might be done by retailers in limiting the extent of the evil among the lower class of drinkers by making it a rule to deny promptly and perseveringly every person, who had acquired, or was in danger of acquiring a habit of drinking.

But though something may be done, and should continue to be done in this way, yet, as was well said in a late excellent discourse on this subject,—*this is only lopping off some of the remote branches, as they start forth; it is not laying the axe to the root of the tree.* It is a national evil, and the national authorities alone have the power of applying an effectual remedy. They *have* this power; and it seems to us one of the most noticeable instances of their dereliction of duty, that they do not exercise it. Let them impose duties and taxes, which should triple and even quadruplicate the present cost of ardent spirits, and we have good reason to believe that it would diminish their consumption in nearly the same ratio. Is there not sufficient virtue and independence in our national legislature to venture on the adoption of a measure so conducive to the promotion not only of *morals* but of the *revenue?* Is there not virtue enough in our community to continue to elect and to support in office those who shall have the courage to follow duty, reckless of the consequences to themselves? We hope and trust, that our future legislatures will prove that there is; and that our future elections will evince the increased confidence of the community in those who give such evidence of more sincere devotion to the good of their country, than to their individual popularity.

Methodist Conference.

A general meeting of the clergy of the Methodist persuasion has been lately held in Providence, R. I. The number of local preachers belonging to the conference is upwards of 200: About 150 preachers were appointed, at this meeting, to itinerate for the year, in the various circuits. The whole number of communicants is about 21,000. The increase during the last year was 1000.—On Sunday the following preachers were ordained by the Rev. Bishop George: *Elders*, Sam'l Norris, Isaac Stoddard, Elijah Spear, J. L. Bishop, Barzillai Pierce, Samuel Snowden, David N. Bentley, J. Whittlesey, Allen Barnes, E. Frink. *Deacons*, H. Perry, B. Brown, H. Nickerson, G. Greely, F. Upham, S. Lowell, E. Dunham, W. Mack, H. Wheelock, C. Irish, C. Brewer. The following is the arrangement made for the year, respecting the place of labour of some of the preachers: Rev. Timothy Merritt is stationed at Bristol, R. I. Rev. Enoch Mudge at Providence; Rev. Mr. Otheman in Charlestown, Mass.; Rev. Solomon Sias, Rev. J. N. Maffit, and Rev. E. Taylor, in the New Bedford and Fairhaven circuit; Rev. Elijah Heading and Rev. John Lindsey, in Boston. Rev. Mr. Hardy, in Springfield; Rev. D. Filmore, in Lynn; and Rev. J. Filmore, in Salem. Rev. Willbur Fisk is appointed Presiding Elder of the Vermont district.

The next meeting of the conference is to be held, in Barnard, Vermont, on the 22d of June, 1824.

The Wesleyan Missionaries at the Shetland Isles are said to have met with considerable success in their labours with that neglected people.

A contribution has lately been made in Hartford for the Cornwall School; and particularly for the benefit of two Chinese youths, who have lately been found in Philadelphia, and sent to this school for an education.

Stephen Rust, Esq. of Bristol, Eng. has lately contributed $50 to constitute himself a life member of the New York Society for propagating the gospel among Seamen.

In the last Connecticut Courant, (Hartford) is an article headed *The Missionary Wheel.* It appears that a number of spinning rooms have been opened in that place, where young ladies are invited to call and devote a leisure hour to spinning for the benefit of missionary establishments.

DOMESTIC INTERMENTS.

Mr. Reed—Not having seen the following facts in any recent publication respecting the effects of church and city interments, I should be happy to see them in your Register, if you should think proper to give them a place.

The author of some memoirs on the cemeteries of Versailles, in France, cites the following cases.—The curate of *Arnay-le-Duc*, after having breathed the bad air arising from the corpse of one of his parishioners, during the funeral service, fell sick of a putrid malady, which reduced him to the lowest degree of illness compatible with recovery.

Another case is cited from the *Gazette de Sante*, of Feb. 1774. The Signior of a village, two leagues from Nantes, having died, it was thought proper, in order to arrange his coffin in a more honourable place, to remove several others; among the rest, the body of one of his kinsmen, who had been buried three months before. A very offensive smell was diffused through the church. Fifteen of the assistants died soon after; four of the persons who moved the coffins died first, and six curates who were present at the funeral, barely escaped with life. M. *Navier*, a celebrated physician of Chalons, has presented a striking picture of similar accidents in a work published in 1775.

Dr. *Haguenot*, speaking of the putrid vapours from human bodies, says, they produce two effects equally pernicious; first, that of destroying animals exposed to their action; secondly, that of exciting malignant, and even pestilential diseases. It is objected, he says, that vaults, in which but a small number of bodies are deposited, will not produce these effects; but he contends, that a single body has, in several instances, occasioned all the evils which are complained of.

Hoffman, in his dissertation *De Putridine*, uses this language. "Every body knows that animal exhalations, especially those emanating from a putrid human body, are in the highest degree dangerous and mischievous."

Haller uses these words: Subito necat idem (vapor quem cadaverum putredo generat) quando aperto sepulchro, hominem percellit. Nisi necat, morbos excitat periculosos et corpora putrefacit. That is,—the vapour arising from a putrid corpse, suddenly destroys life, when it strikes the living system from an opened sepulchre. When it does not destroy life, it occasions dangerous diseases, and renders the sick putrescent.

DOMESTIC INTELLIGENCE.

FOURTH OF JULY.

Preparations are making to exhibit upon a large scale on the Common, on the night of the 4th of July a magnificent succession of Fireworks, excluding all those small and mean pieces, with which the public have heretofore been disappointed and even deluded.—The City Authorities we understand will defray a part of the expense; and several individuals have expressed their desire, to contribute to such a display on the approaching National Aniversary, as shall be worthy the occasion. *Centinel.*

Orators for the fourth of July.—Salem, J. H. Prince, Esq. Marblehead, Rev. M. Bolles. Ipswich, N. K. G. Oliver, Esq. Hingham, J. H. Loud, Esq. Thomaston, C. Cleland, Esq. Milbury, Rev. E. Pond. Wiscasset, Moses Emery, Esq. Hallowell, S. W. Robinson, A. B. Newark, N. J. Rev. Hooper Cumming. Taunton, Theophilus Parsons, Esq. Worcester, F. B. Stebbins, Esq. Spencer, E. Washburn, Esq. Sturbridge, A. W. Roberts, Esq.

New-Hampshire Legislature.—The House of Representatives on Thursday last, by a vote, 97 to 74, passed a resolve that it is expedient to establish a new county, to be composed of the towns of Concord, &c. and to be called Merrimack. A bill passed to establish the Connecticut River Bank at Charlestown—also a bill to incorporate the Dover Bank. A resolve passed appropriating the sum of $5500 for the use of the several agricultural societies. In the debate of the Dover Bank bill, it was stated by Mr. Bartlett that the business of that town had increased ten fold since the Strafford Bank was established—that one factory in Dover had a capital of a million of dollars, and had expended half that sum there—that the Companies on Salmon Falls had each a capital of half a million,—and the company lately formed at New-Market, a capital of $60,000—and that the annual interest of these capitals would exceed the whole capital of the Strafford Bank. *B. D. Adv.*

Connecticut Legislature.—At the late session of this body a law was passed, empowering any Justice of the Peace, in cases of conviction for theft, or breach of the peace before such Justice, at his discretion, to sentence the delinquent (on his failure to pay the fine and cost incurred by law) to hard labour in the work house for a term not exceeding ninety days for the first offence, and not exceeding six months for any subsequent offence. *Ibid.*

Dogs!—A correspondent would respectfully invite the attention of the city authorities to the subject of *Dogs.* Much complaint is heard among our citizens against the practice of permitting such numbers of these animals to run at large in our streets to the no small inconvenience and danger of the inhabitants. It is a question of policy, as well as of safety, whether these animals should not be altogether prohibited from going at large, and thereby avert the serious consequences which might otherwise befal us. *Centinel.*

Governor Wolcott, of Connecticut, at the request of the General Assembly of that State, has issued a Proclamation granting a *Brief* for the benefit of the Methodist Society in Norwich, to enable them to rebuild a house for divine worship, theirs having been swept away by the spring freshets. The contributions to be received in the several religious societies in that State, on any Lord's day this month.

Map of Rhode Island.—The Providence American announces, that Messrs Van Hawn & Stevens are now employed in making surveys for a Map of Rhode Island, and that the work is already so far advanced, that it is expected the map will be completed before the next session of the General Assembly.

Novel Project.—A Welsh gentleman of some distinction among his conntrymen, has sailed from Wales for America, to look after a colony of Welshmen, whom he expects to find in the remote regions of this country. The Welsh have a traditionary tale of the sailing of a number of adventurers for the New World, some forty or fifty years before Columbus, which they say actually landed in this country, but after they arrived they could not get gack by reason of the variation of the needle. M'Kenzie in his travels in North America, found a tribe of Indians whose language and dialect were strictly Welsh, and he supposed they were the decendants of the Welsh colony which is celebrated in the legendary tales of Wales, and upon the credit of the assertions of this traveller, this strange and daring adventure is undertaken.

The New-Hampshire Historical Society was organized at Concord on Friday last, under an act of incorporation passed at the present session of the Legislature of that State. The following gentlemen were elected officers for the ensuing year:—

Hon. William Plumer, President.

Hon. Levi Woodbury, and Rev. B. Tyler, of Dartmouth College, Vice Presidents.

N. A. Haven, jr. Esq. Corresponding Secretary.

John Kelly, Esq. Recording Secretary.

George Kent, Esq. Treasurer.

Mr. Jacob B. Moore, Librarian.

An adjourned meeting of the Society is to be held at Exeter on Wednesday, the 17th of September.

Salem Gaz.

From the Salem Gazette.

Reappearance of Encke's Comet.—Baron Zach's astronomical Journal for January, 1823, contains the interesting intelligence, that Encke's Comet, which was expected to be visible in the summer of 1822, in the southern hemisphere, was discovered at Paramatta, in New South Wales, where the English have lately erected an observatory, under the direction of the very active and intelligent astronomer, Mr. Rumker. An account of the former appearance of this Comet in 1786, 1795, 1805, and 1819, with a periodical revolution of about 1204 days, was given in the 5th volume of the North American Review, (new series,) and its place observed by Mr. Rumker, at the time of its discovery, June 2, 1822, at 10h. 39m. 25s. differed but few minutes from Encke's calculation, given in that Review. The observed Right Ascension being at that time 92d. 43m. 51s. 3; its declination 17d. 39m. 46s. 3, N. On the 23d June at 12h. 53m. 55s. the Right Ascension was 115d. 47m. 41s. 7; declination 9d. 9m. 48s. 4. This is the second comet which has appeared according to the predictions of astronomers.

Salem, June 23, 1823. N. B.

Storm.—A violent thunder storm visited the upper part of the county of Essex on Wednesday last. Capt. Symonds, of Bradford, was killed by lightning, while hoeing corn in his field. The handle of his hoe was shivered to pieces. A meeting house in Haverhill, and a dwelling house in Bradford, were struck by lightning, but not materially injured. At Boxford, two barns were blowed down. On the same day, a dwelling house in Scituate, Rhode Island, was struck by lightning, but no person in it was injured.

The Salem Gazette says, the report of the appointment of Mark Harris, as Postmaster of Portland, is incorrect. Mr. Isley is not removed.

Judge Skinner, United States Judge for the northern district of New-York, has, in a very able and learned opinion, decided that the law of that state, giving to the North River Company the exclusive privilege of Steam navigation on the Hudson, is unconstitutional.—The cause, it is understood, is to be carried up to the Supreme Court of the United States.

R. I. American.

A correspondent of the Democratic Press very properly insists, that *Horse Races* are fitted to do much more injury to the breed of MEN, than service to the breed of *Horses;* and that, while families are ruined, creditors defrauded, vicious propensities excited and fostered, valuable time and labour sacrificed, on the race ground, the quadrupeds are not likely to be improved for any useful purposes.

The Colonization Society at Washington, at a meeting held on the 4th inst. passed a resolution, that it is expedient to send to the colony this season, three or more vessels, to be fitted out from the northern, middle, and the southern sections of the United States.

Three sons of General Paez, have, through the intervention of General Scott, and the consent of the President, "as a mark of his respect to a distinguished officer, and of his anxiety to draw close the ties of friendship between Colombia and the United States," been admitted into the Military Academy at West Point.

The emigration to Canada appears to have increased this season. We find by the Quebec papers of the 10th, that up to that period 164 vessels had arrived from Europe which had brought 3635 passengers.

A young gentleman, on his passage from Baltimore to Philadelphia, in the steam boat, had his trunk rifled of 15,000 dollars in bank notes, enclosed in letters to different mercantile houses of the latter place.

At a meeting of the Naval Medical Officers, on the New-York Station, it was unanimously resolved to wear crape on the left arm, for the usual period of 30 days, in testimony of their respect for the character of the late Dr. John Dix, Surgeon, U. S. N.

Liberality.—Mr. James Gunnell, of Fauquier county, Virginia, lately manumitted 28 negro slaves, and afforded them the means of migrating to the western free states.

The southern Mail Stage between Brunswick and Bridgetown, was robbed on Tuesday morning of two large bags, containing newspapers. They were secured in the boot behind the stage, the straps of which were cut, and the bags carried off.

Silver Mines.—Late accounts from Washington co. Missouri, state, (says the Lexington Gazette of the 5th inst.) that a trading party was forming to visit Santa Fe in Mexico, and also to open a silver mine that was discovered last summer high upon the Arkansas river. The quantity and richness of the mineral affords the most flattering prospect of a very extensive manufactory of silver within the limits of the United States.

To preserve potatoes.—It may be interesting to our readers at this season of the year to know, that by dipping potatoes for a few minutes in boiling water, they may be hindered from sprouting, and will keep in a fit state during many months.

Upwards of three hundred persons are said to have left Charleston (S. C.) to spend the summer in this section of our country.

The Corporation of New-York have selected a new city burial ground, which contains 26 acres of ground, and is about three miles from the City Hall. A high wall is to be erected around, and a keeper employed to attend it. Hereafter no burial will be permitted in the city.

FROM SOUTH AMERICA.

Colombia.—Extract of a letter from Curacoa; "A vessel arrived from Coro this morning, reports that Morales has been obliged to abandon Maracaibo, and is now leading his troops towards Porto Cabello.—But his intentions are to embark at Coro; for which purpose, it is said, he (Morales) has sent for the frigate and sloop of war which lately captured the two Patriot corvettes, to come down and take himself and troops on board.

A vessel arrived at St. Jago, the 26th ult. from Jamaica, stated that *twenty* pirates out of the *twenty-eight* sent in for trial, had been executed on Friday, 16th May. The remainder had their trial postponed.

FOREIGN INTELLIGENCE.

Latest from Europe.—The packet ship Canada, Capt. Macy, arrived at New-York on Thursday last, in 23 days from Liverpool, bringing papers of that place to the 18th and London papers to the 16th of May, with corresponding dates from the continent. The extracts made from these papers by the New-York editors relate chiefly to the progress of the war between France and Spain, together with some speculative remarks by the London editors upon the most recent advices from the head-quarters of the invading (French) army. From these advices it would seem that the Spanish (constitutional) General MINA has thrown his force of 15,000 men into the rear of the French army, between it and the frontier. This intelligence caused a serious depression in the stock market at Paris.

The following are extracts from the summaries of the New-York editors:

From the National Advocate.

From all that we can gather, it evidently appears that the Spaniards are gaining ground, and their cause obtaining many friends. The French government is alarmed; the Duke D'Angouleme seems to despond, and every thing wears a favourable aspect for the cause of Liberty.

Letters from Bayonne, dated the 7th of May, state that the order of march was arranged for the Duke D'Angouleme to arrive at Madrid on the 23d. He set out from Vittoria on the 5th.

The London Courier says, "the state of Ireland is such as to cause the most serious anxiety to his Majesty's Government. The advices from the country are daily of a more and more alarming character."

From the Daily Advertiser.

The King of Great Britain was still sick of the gout, and though the Courier says it was not understood that there were any grounds for serious alarm, it is obvious that considerable anxiety prevailed with regard to him; so much so as to affect the funds somewhat.

Spanish Declaration of War.

SEVILLE GAZETTE, April 26.

The King has issued the following decree:

"Whereas the Spanish territory has been invaded by the troops of the French Government without a previous declaration of war, or any of those formalities established by custom; and whereas that act of aggression cannot be considered in any other light than as a violation of the Law of Nations, and an open rupture of hostilities against Spain, it becomes my duty, therefore, to repel force by force, to defend the integrity of the states of the monarchy, and chastise the audacity of its enemies; Now, after having consulted the Council of State, agreeably to the 236th article of the political constitution, I DO DECLARE WAR AGAINST FRANCE, and the same is hereby declared, and in consequence whereof, I order and command the competent authorities to commit hostilities upon her both by sea and land, and to annoy her by every act of aggression in their power, authorised by the law of nations. I also direct that this my declaration of war be published with due solemnity.

"You are hereby informed of the cause for its fulfilment, and will cause it to be printed, published, and circulated. At the Palace of the Alcazar, at Seville, the 23d of April, 1823. "THE KING.

"To Don Evaristo San Miguel, *Sec. of State.*

Latest from Spain.—By the arrival of the brig Canton from the north of Spain, we are furnished with verbal intelligence from that country some days later than the advices before received. The only event of importance related is, that a French army had been defeated in a battle with Gen. Mina with heavy loss. Our previous accounts left Mina at the head of the most efficient portion of the Spanish force, in a situation in which it seemed that an engagement could hardly be avoided, and there was time for news of a battle, if it took place soon after the date of our intelligence, to reach Santander on the 20th of May. It is probable, therefore, that a battle has taken place, but from the nature of the information, which is very vague, and in some respects manifestly inaccurate, it is impossible to judge how important it may have been. As far as an opinion can be formed, from the state of affairs as furnished by previous information, there is reason to doubt whether any very decisive event has taken place. The particulars will be found in the following statement. *Daily Adv.*

From the Merchants Hall Reading Room Books.

The Canton arrived at St. Andero, (or Santander, a town in the North of Spain, in the province of Burgos, and a hundred miles West from St. Sebastians) 27th April, and Capt. Tunison has favoured us with a Journal of events from that date to the day of his departure; some extracts from which follow:—April 27th, Gen. Longa entered St. Andero at the head of 300 militia, in opposition to the Constitution; and immediately pulled down the stone, on which was inscribed "*Long live the Constitution,*" and erected another in the same place, on which was engraved, "*Long live Ferdinand the VII.*" May 3d—3000 French troops entered St. Andero, commanded by Gen. Dabion, on their march to Madrid. May 5th—the French left St. Andero, leaving the Spanish General, Longa, to keep out the Constitutionalists. At 10 o'clock at night, one of Longa's spies brought intelligence that a party of Constitutional troops were within six leagues of St. Andero. Longa with all his men immediately embarked in boats and crossed the harbour to the opposite shore, leaving upwards of 100 stands of arms behind them. May 8th—Gen. Longa and his men entered the town again, who were supported by the 1500 French troops in their rear. May 10th—the French troops entered the town, consisting of 1500 men, and at 6, P. M. left it again for St. Antonio, or Santona, to attack that place, in co-operation with a French squadron, which was blockading it.—St. Antonio is about six leagues east of St. Andero, and is very strongly fortified. The garrison consists of 3000 Constitutional troops, commanded by good officers, all of which have sworn never to surrender. The squadron blockading St. Sebastians and St. Antonio, consists of two ships of the line, one frigate, one corvette, and three brigs of war. On the 15th May, one of the brigs came into St. Andero harbour, and on this day, 18th, she left it again, and close in with St. Andero, had lost both masts by the deck, by a gust of wind from W.N.W. She was towed off by the boats belonging to the squadron, three of which were near at that time. May 20th—By this day's post, the defeat of the French is confirmed—the battle was fought within a few leagues of Catalonia (in Catalonia.) The two armies amounted to 20,000 men each—the loss of the French is stated to have been 5000 men, that of the Constitutionalists' army 3500. May 22d—Gen. Longa's 400 men were all taken prisoners by a party from the garrison of St. Antonio—also, a French detachment was captured by about 200 men, with from 4 to 500 mules laden with stores and ammunition of various kinds, with $1000 in money, all intended for the French army, which they supposed to be besieging that place. May 24th—At 9 A. M. all the officers of the Custom House, and all the people of the town that are in opposition to the Constitution, left St. Andero, and crossed the harbour to the opposite shore. This flight was occasioned by a report that 400 Constitutional troops were within about two leagues of St. Andero. At 4 P. M. the Canton left the harbour of St. Andero—at 5, saw the French squadron to leeward. The Canton was 32 days at St. Andero—during that time the town was left four times without a Governor, and not a single person to transact any kind of business in the Custom House. All the Spanish vessels in the harbour were obliged to take on shore their fire arms—those of the Canton were also demanded, but not given up.

In addition to the foregoing, we learn verbally from Capt. Tunison, that he saw a copy of the official account of the battle mentioned under date of the 20th of May, which represented the French to have been completely defeated. The Spanish forces were commanded by Gen. Mina. The greatest enthusiasm prevailed at Santander and the neighbourhood, and even the females volunteered their services to the Constitutional army in defence of their country.

FROM ENGLAND.

Prospect of a General War—The London Sun of May 10, says, "It is now certain that Russia *has assembled an army on the Vistula*, and the rumours of the intended journey of the Emperor Alexander to Bad-Ems, seem to indicate the manner in which this force is meant to be employed. Projects have been attributed to his imperial Majesty, which, if true, would be rather inconsistent with the character of a faithful ally of the French Government, and would give the Spaniards no reason to apprehend any thing from Russian hostility! We shall not otherwise allude to the alleged projects at present. All that we have to say is this—that affairs are obviously approaching to a crisis which must *involve Europe in another general war.* We have always, as our readers know, anticipated that the frantic attack upon Spain would bring matters to this pass at last. We therefore, shall not be surprised by the tremendous events which are at hand. Unless the war between France and Spain be brought to a speedy close indeed, either by the triumph of the French, or by a peace founded upon mutual concessions, *England will be forced into the conflict sooner than the public generally apprehend.*—We make this assertion on no light grounds; and from no other motive than a desire to put those on their guard, who might be injured by a sudden change of the policy of the country. It will be seen that we do not trifle with a subject so serious. *In the highest political quarters it is now believed that our neutrality cannot be much longer maintained.*"

The proprietors of the John Bull have purchased the copy rights of the five following radical papers:—*British Neptune, National Register, British Freeholder, London Moderator, and London and Provincial Sunday Gazette,* for the avowed purpose of annihilating them. We shall give further particulars of this extraordinary affair next week.

In the House of Commons May 15th, Mr. F. Buxton brought forward his motion in favour of the abolition of slavery in the West Indies, which gave rise to considerable debate. The discussion, however, was conducted with much moderation. Most of the speakers, including Mr. Canning, expressed themselves in favour of the honourable mover's humane object, but the difficulty lies in effecting it, without running the risk of encountering still greater evils.

Mr. Buxton, at the close of the debate, withdrew his motion, and Mr. Canning's amendment was adopted.

Mr. Buxton's motion was, "That the state of slavery was repugnant to the principles of the British Constitution, and of the Christian Religion; and that it ought to be abolished gradually throughout the British Colonies, with as much expedition as may be consistent with a due regard to the well being of the parties concerned.

THE AMENDMENT AS ADOPTED.

"That it is expedient to adopt effectual and decisive measures for meliorating the condition of the slave population in his Majesty's dominions.

"That through a determined and persevering, but at the same time judicious and temperate, enforcement of such measures, this House looks forward to a progressive improvement in the character of the slave population; such as may prepare them for a participation in those civil rights and privileges which are enjoyed by other classes of his Majesty's subjects.

"That this House is anxious for the accomplishment of that purpose, at the earliest period which shall be compatible with the well being of the slaves themselves, with the safety of the colonies, and with the fair and equitable consideration of the interests of private property.

"That these Resolutions be laid before his Majesty."

Albion.

The number of Anniversary meetings of benevolent Societies, usually held in London, from the 29th of April to the 7th of June, is no less than *fifty-three.*

A great meeting was held yesterday, at which Lord Milton presided, when sundry resolutions were carried unanimously, for the purpose of aiding the Greeks in their efforts to emancipate themselves from Turkish tyranny.

Gen. Pepe, the late Neapolitan commander, has left England for the peninsula, for the purpose of joining the patriots of Spain.

Letters from the French capital estimate the expences of the war in the Peninsula at no less than £40,000 sterling per diem!

Ireland.—The horrors of Ireland are thickening to an extent almost inconceivable. Perhaps there were never in the history of Ireland scenes comparable to those which have been acted, for the last three or four months, in Cork and Limerick. Even in the rebellion of 1798, there were not, we are almost convinced, during its entire continuance, so many houses burnt; and though more property must have been destroyed throughout the whole kingdom, yet no two counties have suffered as severely as Cork and Limerick do at this moment. If this horrible and appalling system continues for any length of time, it will be impossible to remain in the south of Ireland. Indeed, we have learned from a gentleman very conversant in the condition of the South of Ireland, that emigration, which was principally confined to the north, has begun with great activity in Munster. From the neighbourhood of one town, Borrosakane, thirty Roman Catholic families have recently emigrated to America. Maryland, which is in some respects a Catholic State, and Philadelphia are the destination, we believe, of these and other families.

ORDINATIONS.

On Wednesday 11th inst. the Rev. Francis Danforth was ordained as Pastor of the Congregational Church and Society in Greenfield. Introductory Prayer by Rev. Mr. Whiton, of Antrim—Sermon by Rev. Mr. Laughton, of Hillsborough—Ordaining Prayer by Rev. Mr. Ainsworth, of Jaffrey; Charge by Rev. Mr. Miles, of Temple; Right Hand of Fellowship by Rev. Mr. Burgess, of Hancock; Address to the Church and Society and Concluding Prayer by Rev. Mr Bradford of Francestown.

On Thursday the 12th inst. the Rev. Tristram Aldrich was ordained over the Baptist church in Swanzey N. H.

MARRIED,

In Petersburg, (Va.) by the Rev. Mr. *Cannon*, of Baltimore, William Gustavus *Gun*, to Miss Emily Maria *Pistol*, daughter of the late Capt. John T. Pistol, of that Borough.

In Wiscasset, 17th inst. Isaac Coffin Esq. attorney at law, to Isabella, third daughter of Hon. Abiel Wood.

In Charlestown, on Friday evening, by the Rev. Mr. Walker, Mr. George Passarow to Miss Ann Power.

In this city, on Thursday evening, by the Rev. Mr. Wisner, Mr. Edward Callender to Miss Mary Hooper.

On Thursday evening, by Rev. Mr. Lowell, Hon. William Crafts of Charleston, (S. C.) Editor of the *Charleston Courier*, to Miss Caroline Crafts Holmes, of this city.

In Lisbon, (Con.) Mr. Oliver Hastings, to Miss Lemira Lee, danghter of Rev. Andrew Lee, D. D.

DIED,

In this city, Mr. David Lewis.—Mr. Charles Edwards, aged 47, a native of England.—Mr. Samuel S. Wallis, aged 48.—Miss Sally Cleverly, aged 24.—Mr. John Luere, aged 51.—On Tuesday evening last, Mr. Nathaniel Meriam, aged 55.

In Portsmouth, Mrs. Sarah, wife of Mr. John Frothingham, aged 39.

In Waltham, George Lawrence, aged 73.

In Charlestown, Frederick, son of Mr. Jacob Hall, aged 17.

In Hingham, Capt. Lincoln Barnes, aged 34.

In Milton, Mrs. Mary Vose, relict of Mr. Nathan Vose, aged 79.

In Dublin, Dr. Thomas Troy, Roman Catholic Archbishop of Dublin, aged 83.

In New-Orleans, 24th May, Mrs. Anna Patch, of Lynn, aged 46—of Consumption.

In Wilmington, Del. Rev. Thomas Reed, D. D. for many years an exemplary christian and excellent preacher in the Presbyterian Church.

In Petersburg, Va. David Robertson, Esq. formerly Counsel for the commonwealth of Virginia.

In Newcastle, widow Huldah Turnball, aged 60.

In Eastport, Mr. Andrew Curry, aged 56; Mr. Daniel Holmes, aged 18.

In Exeter, John W. Gilman, Esq. for many years Postmaster in that place—Gen. Nathaniel Peabody, aged 82, a Patriot of the Revolution.

In Marlboro,' Mr. Artemas Bigelow, aged 25.

In Reading, on the 9th inst. Mrs. Mary Stone, relict of the late Mr. Edward S.

LONDON BOOKS.

RECEIVED, from London, a Consignment of Three Cases of BOOKS, which will be sold at the Office of the CHRISTIAN REGISTER, No. 4, Spear's Buildings, Congress-street, at low prices, for Cash, if applied for soon. Part of them are the following:—

Aristotle's Rhetoric, 8vo.
Bunyan's Holy War, 12mo.
Boccaccio's Decameron, 4 vols. 18mo.
Burns' Works, 4 vols. 18mo.
Barrow's Sermons, 5 vols. 8vo.
Blair's Sermons, 8vo.—containing the whole of
Do. Lectures, 8vo. [the Sermons.
Boileau's Philosophical Economy, 8vo.
Butler's Hudibras, roy. 18mo.
Boswell's Life of Dr. Johnson, 4 vols. 18mo.
Card's Literary Recreations, 8vo.
Churchman Armed, 3 vols. 8vo
Campbell's Philosophy of Rhetoric.
Elmhirst's Calabria Ulteriore, 8vo
Evans' Essays, 12mo
Fielding's Select Works, 5 vols. folio.
Gibbon's Rome, 12 vols. 8vo.
Gifford's Life of Wellington, 2 vols. 24mo. plates.
Gurney's Dictionary of the Bible, 24mo
Goldsmith's Vicar of Wakefield, 18mo
Hooker's Works, 3 vols. 8vo
Hume & Smollet's History of England, 13 vols. 8vo
Do. do. 16 vols. 18mo
Johnson's Dictionary, 18mo
Knox's Essays, 2 vols. 8vo
Locke on the Understanding, 24mo
Martinelli Dictionaire Fr. et Ital. 2 tom
New Week's Preparation, 12mo
Panorama of Paris, 32mo, bds—many plates
Paley's Works, 5 vols, 8vo
Pastor Fido, 2 vols in one, 24mo
Paley's Evidences of Christianity, 12mo
Pearson's Thesaurus Medicaminum, 8vo
Philosophical Library, 3 vols. 8vo.
Stewart's Life of Dr Robertson, 8vo
Smollet's Works, 6 vols 8vo
Shakspeare, 6 vols 24mo
St Augustine's Meditations, 8vo
Telemachus, Fr. and Eng. 2 vols 12mo
do Spa. and Eng. 2 vols do
Tarver's Dictionary of French Verbs
Voltaire Histoire de Charles xii 12mo
do do do 8vo
Wake's Epistles of the Fathers, 8vo
Whitby, on the Five Points, 8vo
Young's Night Thoughts, 48mo
Scapulae Lexicon, 2 vols 4to
Shakspeare, 8vo
Armstrong's Errors of Generals, 8vo
Beawes Lex Mercatoria, 2 vols 4to
Cox's Carolana, 8vo, maps
Grose's Antiquities & Hist. Eng. Arms, 2 vols 4to
[superb gilt morocco—plates
Imlay's Am. Topography, 8vo
Instructions for officers of Infantry, 8vo, plates
Mackenzie's Strictures on Tarleton, 8vo, to accompany Tarleton's Campaigns
Monstrelet's Chronicles, 12 vols 8vo, with a 4to vol. of plates
Military Memoirs of Gen. Geo. Thomas
Macdonald's Projectile Fuzees, and Telegraphic
Paley's Evidences, 8vo [Communication, plates
Reply to Matthews
Ricardo's Political Economy, 8vo

TRUE MESSIAH EXALTED.

A THIRD EDITION of this deservedly popular Tract has lately been published by John Prentiss, Esq. of Keene, N. H.; a few copies have just been received, and are for sale at this office. Price 75 cents per doz. 8 cents single. June 27

THREE IMPORTANT QUESTIONS ANSWERED.

JUST published, and for sale at this Office—THREE IMPORTANT QUESTIONS ANSWERED, relating to the *Christian Name, Character, and Hopes.* By Henry Ware, Jr. Minister of the Second Church in Boston. Third edition. June 27

POETRY.

[The following sublime and beautiful lines, taken from the New Monthly Magazine, are from the pen of Professor Everett of Cambridge.]

DIRGE OF ALARIC, THE VISIGOTH,

Who stormed and spoiled the city of Rome, and was afterwards buried in the channel of the river Busentius, the water of which had been diverted from its course, that the body might be interred.

When I am dead, no pageant train
Shall waste their sorrows at my bier,
Nor worthless pomp of homage vain
Stain it with hypocritic tear;
For I will die as I did live,
Nor take the boon I cannot give.

Ye shall not raise a marble bust
Upon the spot where I repose;
Ye shall not fawn before my dust,
In hollow circumstance of woes;
Nor sculptured clay, with lying breath,
Insult the clay that moulds beneath.

Ye shall not pile with servile toil
Your monuments upon my breast,
Nor yet within the common soil
Lay down the wreck of Power to rest;
Where man can boast that he has trod
On him, that was "the scourge of God."

But ye the mountain stream shall turn,
And lay its secret channel bare,
And hollow, for your sovereign's urn,
A resting place for ever there:
Then bid its everlasting springs
Flow back upon the King of Kings;
And never be the secret said,
Until the deep give up his dead.

My gold and silver ye shall fling
Back to the clods that gave them birth;—
The captured crowns of many a king,
The ransom of a conquer'd earth;
For e'en though dead will I control
The trophies of the capitol.

But when, beneath the mountain-tide,
Ye've laid your monarch down to rot,
Ye shall not rear upon its side
Pillar nor mound to mark the spot;
For long enough the world has shook
Beneath the terrors of my look;
And now that I have run my race,
The astonished realms shall rest a space.

My course was like the river deep,
And from the northern hills I burst,
Across the world in wrath to sweep,
And where I went the spot was curs'd,
Nor blade of grass again was seen
Where Alaric and his hosts had been.

See how their haughty barriers fail
Beneath the terror of the Goth,
Their iron-breasted legions quail
Before my ruthless sabaoth,
And low the queen of empires kneels,
And grovels at my chariot wheels.

Not for myself did I ascend
In judgment my triumphal car;
'Twas God alone on high did send
Th' avenging Scythian to the war,
To shake abroad, with iron hand,
Th' appointed scourge of his command.

With iron hand that scourge I rear'd
O'er guilty king and guilty realm;
Destruction was the ship I steer'd,
And Vengeance sat upon the helm;
When launch'd in fury on the flood,
I plough'd my way through seas of blood,
And in the stream their hearts had spilt,
Wash'd out the long arrears of guilt.

Across the everlasting Alp
I pour'd the torrent of my powers,
And feeble Cæsars shook for help
In vain within their seven-hill'd towers;
I quench'd in blood the brightest gem
That glitter'd in their diadem,
And struck a darker, deeper dye
In the purple of their majesty,
And bade my northern banners shine
Upon the conquer'd Palatine.

My course is run, my errand done,
I go to him from whom I came;
But never yet shall set the sun
Of glory that adorns my name.
And Roman hearts shall long be sick
When men shall think of Alaric.

My course is run, my errand done—
But darker ministers of fate
Impatient round th' eternal throne
And in the caves of vengeance wait,
And soon mankind shall blench away
Before the name of Attila.

MISCELLANY.

CAPITAL PUNISHMENTS.

NO. III.

In the next place, I will consider what the scripture says concerning this barbarous custom of shedding the blood of *our own species*. The sixth commandment says, "*Thou shalt not kill.*" Or, in other words, thou shalt not take away the life of any human being. This commandment requires the preservation, and forbids the taking away of our own life or the lives of others. It had no exception or proviso annexed to it when it was given; and needs none to make it perfect and complete. And I should consider it abundantly sufficient, by itself, to establish my position, if it had not in an unaccountable manner been made void by human customs and traditions. And since the custom or practice of almost all nations, in all ages of the world, hath prevailed in opposition to this *divine commandment*, and to my position, I hope that I may be indulged in making a few more remarks.

The moral law, comprised in ten commandments, and engraven on the two tables of stone, enjoins duties which are binding on all mankind. The law is, in substance, the same as the law of nature, or that which is founded in the fitness of things, written on every human heart, and equally binding with the Mosaic decalogue, so far as it is understood. They were both written with the finger of God; but neither of them has any penalties annexed to be inflicted by the civil magistrate; God hath reserved to himself solely the right of judging and punishing all sins, or violations of his own law. He only is able to vindicate the honour of it. No human tribunal is adequate to the purpose. Every one of those commandments may be violated, in thought or in heart, and many of them by word or by deed, and yet no human tribunal could possibly take cognizance of the case. And on the other hand, many acts may be committed which are not violations of the moral law, and yet ought to be punished by the civil magistrate. The exigencies of the state may be such as to require the enacting of a law, with penalties annexed, forbidding a man to kill his domestic animals, or requiring him to kill them. All overt acts that are detrimental to civil society, whether they are against the moral law or not, are civil crimes, and come within the jurisdiction of the civil magistrate; and he has an indisputable right to punish them as such. The crime which deserves the greatest human or civil punishment, is that which is most detrimental to civil society; and not always that which is the most heinous sin in the sight of God. Hence I conclude that the crimes of forgery, extortion, or robbery may deserve a greater punishment from the civil magistrate, than the heinous sins of covetousness, pride, or blasphemy. All the penal laws in the Pentateuch, or five books of Moses, are national or local—adapted to the particular circumstances of the Israelites, to whom they are specially directed—are a part of their civil code—and obligatory, solely, on them; but they form no part of the moral law; and consequently are not binding on any other nation. The Israelites were under a theocratical form of government. God was their supreme legislator.—By every sin they forfeited their lives to him; and he had an indisputable right to exact the forfeiture, or to remit it, according to his own sovereign will and pleasure. He who made the law had a right to repeal it; or to grant a reprieve, as our Saviour did in the case of the woman taken in adultery; although the fact was indisputable; which crime by the Mosaic law was punishable with death. God had a sovereign right to burn Sodom and exalt Capernaum; in the first instance, to inflict part of the punishment here, and in the other to postpone the whole to a future day. But will any one suppose, that God's burning Sodom would, in any measure or degree, have justified any man, or body of men in burning Capernaum, although its inhabitants were greater sinners than those of Sodom.

Further—God had a right, *under penalty of death*, to command the Israelites "not to kindle any fire throughout their habitations on the Sabbath day." Exod. xxxv. 2, 3. And to command them to stone to death a certain man for gathering sticks on the Sabbath. But will the magistrates of any other nation claim a right to do the same? In like manner, He had a right to command Moses to publish a law, binding on the Israelites, that "whosoever killeth a man maliciously shall surely be put to death." God, who alone hath jurisdiction of life and death, hath a right to take away the life of an infant before the commission of any crime. And He only has a right to punish sins, as well as civil crimes. But will any one imagine, that God's giving special commands to the Israelites to inflict capital punishments for breach of sabbath, murder, &c. will justify the magistrates of any other nation, without such special command, in inflicting the same punishment for crimes, as concerns them, merely of a civil nature! That civil rulers have no right to punish sins, merely as such, is demonstrable from their incompetency; from the nature of their office; and from scripture. 1 Sam. ii. 25: "If one man sin against another, the judge shall judge him; but if a man sin against the Lord, who shall entreat for him!" This is only ascribing to God the glory due to his name! But blind, feeble, and presumptuous man, intoxicated with pride, and swoln with the insolence of office, would arrogate to himself the sacred attributes of the Deity!

Such severe penal laws, prohibitions, purifications, &c. were proper and necessary for the Israelites, who had newly escaped from the house of bondage; where, for a long time, they had been held in the most abject slavery. And who, at that time probably exceeded any of the present hordes of savages in the wilds of Africa or Tartary, in slavish ignorance, sordid vices, loathsome diseases, and brutal lusts! But these Mosaic by-laws never were binding on any other nation. And take them separately or collectively, they are the last of my acquaintance that I would introduce into the civil code of a polished and an enlightened nation!

From the New-York American.

MR. HUNTER'S NARRATIVE.

We have perused with much pleasure the narrative of the Life of Mr. John Hunter, and his account of the manners, customs, &c. of the Indians, which have recently been published, and are for sale by our booksellers. Mr. Hunter is the white man whose escape from the Indians, with whom he had been domesticated from childhood, was noticed some time since in the papers, and considerable interest was then excited by the statements of his intelligence and progress in improvement, as well as by the hope that through him much new light might be thrown on the true character and condition of our bordering savages.—This expectation has not altogether been disappointed, although we cannot say that much of what was hitherto unknown has been revealed by the narrative and its accompanying statements; yet the favourable impressions produced by Heckewelder's and a few other accounts of the noble character of our aboriginal Indians, are fully confirmed by the evidence of Mr. Hunter, and the particulars furnished by him of their civil and moral polity, give a melancholy interest to what will soon be the history of high spirited independence and greatness of soul, debased or extinguished by the rapid, and to the unfortunate natives, contaminating progress of civilization. Mr. Hunter was taken when quite a child, from one of our frontier settlements as he supposes, when his parents or those with whom he had connection, were murdered. Of them and of the scenes of his earlier life he has lost all traces of recollection, and from his own account appears soon to have identified himself with the new race of beings by which he had been adopted. He passed in succession, from various causes, into several different tribes, and in the end became an Indian in inclination and character as well as habit.

The following extract affords a favourable and interesting specimen of the work; and furnishes several curious particulars of the character of the country between the Mississippi and the Rocky Mountains. It comprises the incidents of the period when he had abandoned the party of whites with whom he fled from his Indian associates:

"I journeyed nearly north, over a country, which at first was level and partly composed of prairie land, though afterwards it was somewhat hilly; and in the course of a few days, struck upon the water flowing, as I have since learned, into White river, at which I afterwards arrived, and gradually ascended in a northern direction till it became only a small stream.

"The prairie lands I passed over were covered with a very luxuriant grazing vegetation, and afforded subsistence for exceedingly numerous herds of buffalo, elk and deer.

"Rattlesnakes, both black and parti-coloured, were larger and more numerous than I had ever before seen; and they would infest the country to a much greater extent, were it not for the hostility that exists between them and the deer.

"This animal on discovering a snake, as I have repeatedly witnessed, retreats some distance from it, then running with great rapidity alights with its collected feet upon it; and repeats the manœuvre till it has destroyed its enemy.

"In one of my excursions, while seated in the shade of a large tree, situated on a gentle declivity, with a view to procure some mitigation from the oppressive heat of the mid day sun, I was surprised by a tremendous rushing noise. I sprang up and discovered a herd, I believe, of a thousand buffaloes, running at full speed directly towards me; with a view as I supposed, to beat off the flies, which at this season are inconceivably troublesome to those animals.

"I placed myself behind the tree, so as not to be seen, not apprehending any danger; because they ran with too great rapidty and too closely together, to afford an opportunity of injuring me, while protected in this manner.

"The buffaloes passed so near me on both sides, that I could have touched several of them merely by extending my arm. In the rear of the herd was one on which a huge panther had fixed, and was voraciously engaged in cutting off the muscles of its neck. I did not discover the circumstance till it had nearly passed beyond rifle shot distance, when I discharged my piece and wounded the panther. It instantly left its hold on the buffalo, and bounded with great rapidity towards me. On witnessing the result of my shot, the apprehensions I suffered can scarcely be imagined. I had, however, sufficient presence of mind to retreat and secrete myself behind the trunk of the tree, opposite to its approaching direction. Here solicitous for what possibly might be the result of my unfortunate shot, I prepared both my knife and tomahawk, for what I supposed a dreadful conflict with this terrible animal.—In a few moments, I had the satisfaction to hear it in the branches of the tree over my head. My rifle had just been discharged, and I entertained fears that I could not reload it, without discovering and yet exposing myself to the fury of its destructive rage. I looked into the tree with the utmost caution, but could not perceive it, though its groans and vengeance-breathing growls, told me that it was not far off, and also what I had to expect, in case he should discover me. In this situation, with my eyes almost constantly upwards to observe its motion, I silently loaded my rifle, and then creeping softly round the trunk of the tree, saw my formidable enemy resting on a considerable branch, about thirty feet from the ground, with his side fairly exposed. I was unobserved, took deliberate aim, and shot it through the heart. It made a single bound from the tree to the earth and died in a moment afterwards. I reloaded my rifle before I ventured to approach it, and even then not without some apprehension. I took its skin, and was, with the assistance of fire and smoke, enabled to preserve and dress it. I name this circumstance, because it afterwards afforded a source of some amusement;—for I used frequently to array myself in it, as near as possible to the custom and form of the original, and surprise herds of buffaloes, elk and deer, which, on my approach, uniformly fled with great precipitation and dread.

"On several occasions, when I awaked in the morning, I found rattle snakes coiled up close along side of me; some precaution was necessarily used to avoid them. In one instance I lay quiet till the snake saw fit to retire! In another I rolled gradually and imperceptibly two or three times over till out of his reach. And in another, where the snake was still more remote, but in which we simultaneously discovered each other, I was obliged, while it was generously warning me of the danger I had to fear from the venomous potency of its fangs, to kill it with my tomahawk.—These reptiles as before observed, especially in stony grounds, are very numerous; the black ones are short and thick, but the party colored ones are very large and long. I saw many that would, I am certain, have measured seven or eight feet in length. They are not, however, considered by the Indians so poisonous as the former: but from the distance they are able to strike, and the great depth of the wounds they inflict, they are much the most to be dreaded. They never attack till after they have alarmed the object of their fears, and on account of this magnanimity of character, the Indians very seldom destroy them. Indeed, so much do they esteem them for this trait, that I have known several instances in which the occupants of a wigwam have temporally resigned its use, without fear of molestation, to one of these visitants, who had given due notice of his arrival."

From the N. E. Farmer.

GENERAL CAUTION IN COUNTRY COOKERY.

Soups are never to be filled up or have even a drop of water, hot or cold, added; and are never to boil briskly. They are to be hung long over the fire, *simmering* rather than boiling. And all soups, having roots or herbs, are to have the meat laid on the bottom of the pan, with a good lump of butter. The herbs and roots being cut small are laid on the meat. It is then *covered close*, and set on a *very slow fire*. This draws out all the virtue of the roots and herbs, and turns out a good gravy, with a fine flavor, from what it would be if the water was put in at first. When the gravy is almost dried up, *then* fill the pan with water; and when it begins to boil take off the fat. Never *boil* fish, but only *simmer*, till enough. Beef, quick boiled, is thereby hardened; *simmer* or slow boil it, in not too much water. Veal and poultry are to be dusted with flour, and put into the kettle in *cold water*. Cover and boil *slow as possible*, skimming the water clean. It is the worst of faults to boil any meat fast. In baking pies, a *quick* oven, *well closed*, prevents falling of the crust.

Wasteful or indolent persons overlook calculation; and too many may think but little of the wholesome and nourishing qualities of food.—But here are well informed and most actively good men, recommending to the world the results of much inquiry and experience therein. However lightly may be thought of a cent on a single meal of victuals, yet when the sum of a year's meals is calculated, for a person, a family, and a nation, it becomes striking and important. A cent for a meal, amounts to three cents a day.

	dols.
One person at three cents a day, saves in the year	11
One family of five persons	55
A nation of five millions of people	55,000,000

The cent thus saved by the good house-wife, on every *plentiful* meal of the *wholesomest* food, would be sufficient for maintaining the most desperate war by the freemen of America, in defence of their country, against the wiles and the violences of the great enlightened world!

Bordley's Husbandry.

LECHMERE POINT,

Near Boston, which, in 1819, contained a population of not more than 150 persons, now contains more than 1000. "The dwelling houses erected there the last year, exclusive of store houses, barns and stables, were thirty-three. The principal source of the prosperity of Lechmere Point, is to be sought in their manufacturing and provision establishments. In the Glass House, Cutting House, and other appendages to the Manufactory, are one hundred and forty workmen, constantly employed. Here are manufactured 22,400 lbs. of glass vessels per week; many of which are beautifully cut, and sent into Boston and various other places for sale. The annual account of sales is $150,000. Connected with this establishment is a manufactory of red lead, equalling that imported from Great Britain, in beauty and in value."

In the provision establishment of the Messrs. Winchesters, the average quantity of provisions packed is 9000 barrels of beef, and 5000 bbls. of pork; the last year the business was somewhat changed, and there were packed 7000 barrels of pork, and 5000 barrels of beef. Twelve thousand hams, weighing 200,000 lbs. were cured; and 160,000 lbs. of lard. There were also made 160,000 pounds of candles, and 350,000 lbs. of soap.—In this establishment every thing is saved; the heads and the feet, the horns, and even the offal of the slaughtered bullock, are converted to some useful purpose.—On this Point there are also an extensive pottery, a brewery, two large carriage manufactories, and one hundred and fifty men are employed in making bricks, from an inexhaustible bed of clay there situated.

DR. BANCROFT'S SERMONS.

FOR sale at this office, "Sermons on those Doctrines of the Gospel, and on those Constituent Principles of the Church, which Christian Professors have made the subject of Controversy. By AARON BANCROFT, D. D., Pastor of the second Congregational Church in Worcester. June 27

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